



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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ENGLISH BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Mr. Leslie, Dated

Calcutta, June 7, 1824.

MY DEAR SIR,—The last time I wrote you, we were in Table Bay, in front of Cape Town, from which we sailed for Madras on the 16th of February, 1824, and arrived there on the 17th of April. We had often been informed, before we arrived at the Cape, that the sea off that place was the most stormy in the world, and so we found it. About a week after we set sail, the gales commenced, and we had two of three days and three nights' continuance each. Although all the horrors we endured on our first leaving England were renewed, yet being at open sea, we were not in so much danger; and, by the goodness of God, we were safely carried through. At Madras we were received into the house of Mr. Crisp, a relative of your dear Mr. Crisp, and one of the London Missionaries, by whom, and his excellent wife, we were entertained with the greatest hospitality.

We had now arrived in India, and to us it had a woful appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked,—idol temples on every hand,—and women in the most enslaved state. Much good, however, is doing at Madras, although it is far from being apparent, amidst the thousands that are there. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths, who give evidence of sincere conversion. We attended a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting, to me, was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian knowledge, two from the Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmans on the absurdities of Hindooism,—and, on one occasion a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four

or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats. Much harmony and Christian spirit prevails among the Mission family; and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up.

Calcutta is a very grand place; when you enter it, you have quite the idea of a city of palaces. However, it is far from being pleasant; from the number of houses, and people, and roads, the dust and heat are almost insupportable. We have been much alarmed for some time past, lest the Burmese should come and take the city. But our fears have now almost subsided, as the news of last week were, that our army had taken Rangoon, which, there is little doubt, will stop the Burmese, who had come so nearly to Calcutta as Ramoo, which is a little way from Chittagong. Nothing has been heard in this place from Mr. and Mrs. Judson, and Dr. Price, who are at Ava; but when our army took Rangoon, they found Messrs. Wade and Hough, American Missionaries, fast bound in chains.

ECCLESIASTICAL CERTIFICATES.

The following remarks which we copy from the Connecticut Observer, appear to be founded on the law of equity and right. The question is important to all our Ecclesiastical Societies. If the principles advanced by the writer are not recognized by the Constitution, they must be recognized and felt by every honest man.

Question. When a member of a Religious Society lodges with the Clerk a notice, in due form, that he separates from it; but he, or his family, still continues to attend public worship with the same Society as before, is such notice valid, or is it void; or, in other words, is such person thereby exempted from liability to the Society to pay taxes, or is he not?

This is a question equally interesting to Societies of all denominations which raise money by taxes. The decision of it depends on the Constitution of this State, for the new Statute merely regulates the affairs of existing Societies, and the formation of new ones, but it does not, as indeed it could not vary the Constitution in regard to the subject before us.

The existing law, although contained in the Constitution is, in an important sense, *remedial*.

To arrive at the true construction of it, therefore, we may avail ourselves of a well known rule, viz. consider the *old law*, the *mischief* and the *remedy*. The old law was founded upon the fact that the first settlers were generally Congregationalists. Every town was constituted an Ecclesiastical Society with local limits, and as convenience required, the societies were sometimes subdivided. The laws were framed with reference to those facts, and were grounded on the principle that every citizen ought, according to his list, to contribute to the support of public worship. All were liable to be taxed for this purpose, and it resulted that the taxes went to support Congregational ministers.—These regulations, from the nature of the case could not be satisfactory to all, as some were of a different denomination; and as the latter increased, and the views of the community became more enlightened and liberal, the laws were felt to be unequal, and at length oppressive. Hence Statutes were made providing that persons of other denominations may have the benefit of their taxes.

The Statute of 1791, (with a preamble that its object was to secure to all equal rights and privileges) enacted "that whenever any person shall differ in sentiment from the worship and minister [of the local or Congregational Societies] and shall choose to join himself to any denomination, and shall manifest the same by a certificate thereof under his hand, lodged with the Clerk of the Society—such person shall thereupon, so long as he shall continue ordinarily to attend on the worship and ministry to which he has chosen to belong, be exempted from taxes for the future support of worship, &c. in such (Congregational) society."

Here three things are to be noticed.

1. The principle that all are supposed to belong to the Congregational Societies is preserved.
2. Those who sever that supposed relation must join some other Society.
3. In order to transfer the relation, a certificate must be lodged.

The act of May, 1817, is in these words, "whenever any person belonging to any Society or denomination of Christians in this State shall choose to separate himself from such Society or denomination, and join himself to any other Society of a different denomination, he shall, on lodging a certificate thereof with the Town Clerk, belong to such Society or denomination to which he has chosen to join himself, and shall thereafter be exempted from being taxed by the Society from which he has separated." And it repealed the former act.

This Statute was not supposed by any means to remove the *mischiefs* complained of.

The people were still classed as Congregationalists, and any one in order to deliver himself from liability to support that mode of worship, must lodge a certificate with the Town Clerk—an act deemed by other sects to be degrading, and a violation of equal rights. Further, a person of any sect withdrawing from his own Society must join himself to some other Society of a different denomination, which, as the case may be, he could not conscientiously do. Finally, it was considered that every person ought to enjoy the right of withdrawing from the Society to which he belong-

ed, without again joining any Society whatever, that he may, if he please, worship God in his own house, without the interference of law.

And it now seems to us strange that in so enlightened a period as 1817, these principles were not perceived and acknowledged to be correct.

We here remark, that it was no part of the complaint against these laws that Societies were permitted to tax their members, those who continued and worshipped with them; but the great subject of complaint was that legal restraints were imposed on the conscience, and the right, which all ought to enjoy, of worshipping where they pleased, without legal interposition, was infringed.

The framers of the Constitution attempted to remove those mischiefs, and to apply an adequate remedy, and they happily succeeded.

Bill of Rights, Sec. 3, 4, declares the perfect equality of all religious denominations, and that no preference shall, by law, be given to any one.

Constitution, Art. 7. Sec. 1. "No person shall, by law, be compelled to join or support, nor be classed with, or associated to any congregation, Church, or religious Association."

Here we perceive that the objectionable feature in the old law—classing our citizens—is done away. The ideal bond which connected all with Congregationalists is broken asunder without any act to be done by any. All are on an equal footing. The Constitution continues and says, "but every person now belonging to such Congregation, Church, or religious Association, shall remain a member thereof until he shall have separated himself therefrom, in the manner herein after prescribed."

Sec. 2. "If any person shall choose to separate himself from the Society or denomination of Christians to which he may belong, and shall leave a written notice thereof with the Clerk of such Society, he shall thereupon be no longer liable for any future expenses which may be incurred by said Society." By this provision any person may separate himself from an existing relation without lodging a certificate that he belongs to any other Society. And thus we see that the remaining objection is removed. A perfect equality is established—but the foundations are not broken up—no Society is disorganized—so far from it the integrity of all are recognized and secured. The acts to be done by a person who is a member in fact of any Society in order to dissolve that relation, are not essentially changed, excepting only that he is not obliged to join himself to any other. The separation must be as complete now as under the old Statutes in order to exempt from the duties incident to membership. The makers of the Constitution had the Statute then in force, before them, and they shaped the instrument so as to do away the evils of it only. To have complied with the old law a person must not only "choose to separate himself," but must have joined another Society. This clearly presupposes the act of withdrawing—going away. But the same words "choose to separate himself," are used in the Constitution, as in the old act of 1817, and the words "from which he separated himself" and "shall have separated himself," are of the same import, the former being in the Statute, and the latter in the Constitution, and the Constitution only dispenses with the act of joining some other. It was never any part of the mischief complained of in

the old law that persons being members in fact—actually attending public worship in any Society were liable to pay taxes towards its support. So far from it that the Constitution itself provides that every Society may tax its members. To suppose that leaving a *notice*, of itself, dissolves an existing relation, is to substitute the evidence of a fact, in lieu of the fact itself. The thing to be done is to “separate”—to *withdraw*, the object of the Constitution was to secure the right of so doing, and the *notice* is evidence of the intent of the person doing the act. A notice, coupled with the act, dissolves the relation; and the Society are bound to take notice of it.

Had the Convention intended that notice alone should exempt from taxation, then they should have said “any member of a Society choosing to be exempt from taxes, and who shall leave a written notice thereof with the Clerk of such Society, shall thereupon be no longer liable, &c.” Such a provision would impugn another part of the Constitution, which provides that each Society may tax its members. Besides, it would be at variance with principles which are fundamental and necessary for the protection of our private rights, and the existence of society itself. What would be said of a law that should provide that a tenant at sufferance of my house, not choosing to pay rent, and leaving a written notice thereof with me, should henceforth be exempt from rent, notwithstanding he should continue to occupy? But where is the difference between that case and the principal one? The Society own the Meeting-House—they pay the minister, and the person who lodges the notice, continues to occupy the House, and enjoys the labors of the minister employed and paid by the Society. It is a rule of the common law, “That every member of a society or community agrees to abide by all legal claims arising against him from the regulations of such society.” Whence arises the obligations of a citizen to pay taxes to a city corporation? He has never promised to do it. It is implied from the fact that he enjoys its privileges and immunities.—Suppose a law should come, providing that any citizen *choosing to separate himself* from the corporation, on giving notice thereof to the Clerk of the city, he shall afterwards be exempt from taxes.” A citizen leaves the prescribed notice, but continues to live in the City as before—would he be exempt? This train of reasoning may be followed further, but enough, perhaps, has been said to shew that the framers of the Constitution could never have intended that notice, in the case stated, unaccompanied with the act of withdrawing, should dissolve membership; consequently it follows, that notice given under the circumstances stated in the question, is a *fraud upon the law*, and invalid, and it could not be set up in a Court of Justice to shield from the payment of taxes assessed for parochial purposes.

JURISCONSULTUS.

CONNECTICUT MISSIONARY SOCIETY.

This important Institution, through the blessing of heaven, is still enabled to extend a helpful hand to the destitute; and many, very many, shall rise up in the wilderness and solitary places and call her blessed. Between \$7000 and \$8000 have been expended the last year by this Society in sending the Gospel to those who

are perishing; and the amount of labour performed by the Missionaries sent out is equal to the constant labour of one man for fifteen years. The fruits of these labours of love will probably be known only in the light of eternity. From the length of the last Report we are enabled to give only an abstract. It appears that missionaries have been employed as follows.

I. In the Western Counties of the State of New York, Missionaries continue to be greatly needed, and very encouraging prospects of usefulness are extensively presented; but through the want of funds, the Trustees have not been able to increase the number of their missionaries in that region.

The Rev. William Fisher has performed no service, on account of the Missionary Society, in the field to which he was designated. He has a pastoral charge in Meredith, and another in Milford, on the Susquehannah.

The Rev. Ebenezer J. Leavenworth was appointed to perform missionary labour, for a short period, in the State of New-York, south and southwest of Onondaga. This place is represented as lamentably destitute of religious instruction.

The Rev. Elihu Mason has laboured fifty-two weeks in that tract of country denominated the Holland Purchase. In his journal of missionary service, he states that he has preached two hundred and forty sermons, administered the sacrament of the Lord's supper nine times, and baptized twenty-three individuals.

The Rev. John Spencer has continued his labours in the settlements bordering upon Lake Erie, and in the adjoining counties. During a period of fifty-two weeks, Mr. Spencer has travelled two thousand and sixty-five miles, preached three hundred and eighty-one sermons, admitted ten persons to the communion of the church, administered the sacrament of the Lord's supper thirty-one times, and baptism thirty-three times, and attended two installations.

II. The Missionaries who were commissioned to labour in the Northern Counties of Pennsylvania, and in the adjacent Counties of New-York, are the Rev. Messrs. Oliver Hill and Ebenezer Kingsbury.

The Rev. Oliver Hill, having been requested to take a pastoral charge in the Township of Union, and County of Broome, in the State of New-York, left the missionary service, and was installed over the church and congregation in that place, on the 16th of June, 1824. Previous to that period, he had laboured as a missionary only ten weeks and a half, principally in the Counties of Susquehannah, Pa. and Broome, N. Y. “In performing this labour,” says Mr. Hill, “I have travelled five hundred and eight miles, preached fifty-two times; visited families and schools; administered baptism and the Lord's supper; attended church meetings, prayer meetings, and religious conferences; and performed other services as opportunity presented. I have laboured both to comfort and confirm christians, and to warn and persuade sinners. And I have some reason to think that I have not laboured wholly in vain, nor spent my strength wholly for naught. And while I have co-operated with other missionaries in this region, I have had the pleasure of seeing many of these churches rise into existence, some of which have been considerably increased in numbers. I have seen ma-

ny individuals renounce the pomps and vanities of the world, and become the professed followers of the Lamb. I have beheld benevolent societies organized, religious conferences and prayer meetings established, and Sabbath schools in operation. I have also witnessed revivals of religion, in consequence of which, from ten to thirty have united with the church at one time. And I have seen many other changes favourable to society, both in a moral and in a religious view."

The Rev. Ebenezer Kingsbury was commissioned to labour in the same field, in which his missionary services have heretofore been performed. A portion of his time, from year to year, is devoted to a church and congregation in Harford, of which he is the pastor; the rest is employed in the service of the Missionary Society. The following is the conclusion of his last missionary journal.—

"Reviewing my journal, I find I have spent one hundred and ninety days, or twenty-seven weeks, in the service of the Society; in which time I rode one thousand and eighty-one miles, visited three hundred and thirty-three families, preached one hundred and thirty-two sermons, attended two prayer meetings, six church meetings, administered the Lord's supper eighteen times, admitted ten to the communion of the church, baptized eight children, visited five schools, and assisted in the installation of Rev. Oliver Hill, and in the ordination of Mr. Erastus Cole, as an Evangelist."

III. In New Connecticut, the Trustees have employed the same missionaries that were mentioned in the last annual Narrative; most of whom have pastoral charges, and labour, some one half, and others three fourths of the time, without expense to the Missionary Society.

The Rev. Alfred H. Betts has a pastoral charge at Brownhelm. Since the account of service given in the last annual Narrative, Mr. Betts has reported twenty-one and a half weeks as spent in missionary labour.

The Rev. Harvey Coe is connected with the church and congregation in Vernon. No report of missionary service has been received from him, of a later date than August 28th. Previous to that period, Mr. Coe had laboured as a missionary sixteen and a half weeks.

The Rev. Giles H. Cowles, D. D. has a parochial charge in Austinburgh. By his journal it appears that he has spent, as a missionary, twenty-nine weeks. In closing his last communication, under date of December 7th, he observes, "My missionary labours, for the year past, have been as earnestly desired, and as gratefully received and acknowledged, as in any year since I have laboured in this part of the country."

The Rev. Nathan B. Derrow resides in Vienna. He had laboured as a missionary eighteen weeks, at the time his last communication was dated, which was July 5th, 1824. In the prosecution of his mission Mr. Derrow travelled twelve hundred and fifty-seven miles, preached ninety-nine times, administered baptism sixteen times, and organized one church.

The Rev. Flavel S. Gaylord has rendered an account of twenty-three weeks of missionary labour, performed since the last annual Narrative. The whole of the time spent by Mr. Gaylord, as a Missionary, since his appointment in 1822, is fifty-

six weeks. During that period he preached two hundred and seventy-eight times, travelled three thousand five hundred and seventy miles, administered the sacraments several times, and assisted in the organization of two churches.

The Rev. William Hanford is connected with the church and people of Hudson. In consequence of painful and protracted infirmity, Mr. Hanford has been prevented from performing missionary labour most of the year.

The Rev. Luther Humphrey has a pastoral charge in Burton. His journal specifies nineteen weeks as spent in missionary service; in which period, he states that he made "one hundred and ninety family visits, preached sixty-eight times, attended seventeen prayer meetings, visited three schools, administered the Lord's supper five times, and travelled about seven hundred miles."

The Rev. Amasa Jerome entered upon a mission to New Connecticut, the beginning of the year; but in consequence of ill health, and the bad state of the roads, he did not reach the field of his labour until the fore part of March. By his journal it appears that he has laboured, on account of the Missionary Society, about thirty-seven weeks.

The Reverend Jonathan Leslie has forwarded his journal of Missionary service for thirty-nine weeks.

The Rev. Daniel W. Lathrop has performed the services of a Missionary thirty-seven weeks and a half. In the account Mr. Lathrop has given of his journey to the West, he says, "It was my constant practice, at the public houses, in which I lodged, to propose family worship; nor did I ever find opposition to the proposal; but in some instances a very cordial welcome. Some of the most interesting scenes of my services for Christ, have been on such occasions. Amidst the wild and rugged scenery of our lofty mountains, I have thus been called to witness the tear of conscious guilt, and to administer consolation to the heart of secluded piety. In the small towns between the mountains there is a considerable variety of character, though vice fearfully preponderates. Vast numbers of children appear to be growing up, in this region, without religious instruction or even the first rudiments of literature and science. It is quite time to have a permanent mountain mission established, in which a missionary or missionaries should be constantly employed."

The Rev. Caleb Pitkin has a pastoral charge in Charlestown. He has laboured for the Missionary Society thirty weeks, during which he preached one hundred and twenty-nine times and travelled two thousand and thirty-three miles.

The Rev. John Seward is settled in Aurora. During the year past, he spent only sixteen weeks in the labours of a missionary. The increasing demands of his own people for ministerial services, induced Mr. Seward to devote less time to missionary duties than he had appropriated in preceding years. Under date of June 28th, Mr. Seward says, "On the third instant, the meeting house, erected in this town, was dedicated to the service of God. It is built of brick, forty-two feet in breadth, and, including the porch, sixty feet in length; it is commodious, and, we hope, will long stand as one of the monuments of the good effects resulting from the exertions of the Missionary Society." In his last communication, dated

September 28th, Mr. Seward remarks, "Thirteen years have this day elapsed since I left my father's house, a stripling, as Gov. Treadwell pleasantly called me, an inexperienced youth, to come into this country. Hitherto the Lord hath helped me. There are now only two ministers settled on the Reserve, who were here when I came out, and one of them has been dismissed and re installed. Portage County has now within its limits a Presbytery consisting of nine ministers and nineteen churches. These ministers have all come into this State within thirteen years; and of the churches twelve have been formed within that period. Amidst all the discouragements and privations attending the life of a Missionary in new settlements, it is pleasant to witness the progress of improvement, and to see churches and pastors clustering in the wilderness."

The Rev. Israel Shailer has a parochial charge in Richfield. The time, which he spent in missionary labour, between September 20th, 1823, and August 2d, 1824, is fifteen weeks. "Since my last journal," says Mr. Shailer, "we have had a new Presbytery formed on the Reserve, called the Horon Presbytery. It comprises twenty-eight churches and six ministers. The division line is so drawn as to include me in the New Presbytery. It comprises four Counties, including Lorain, which is about to be organized. The churches in this new Presbytery are mostly small. There are a few wishing to settle a minister as soon as any can be obtained; but most of them as yet are able to do but little in support of a minister."

The Rev. Randolph Stone resides at Morgan. Since the last annual Narrative, Mr. Stone has reported but eight weeks spent in missionary service.

The Rev. Charles B. Storrs has the pastoral charge of two congregations, one in Ravenna, and the other in Franklin. Such have been his avocations, among the people with whom he is connected, that he has not done much as a missionary, since his report of last year.

The Rev. Lot B. Sullivan has had a pastoral charge in Lyme. Early in the past year he was dismissed from that charge, on account of the failure of his support, and removed to Wellington. The amount of missionary labour performed by Mr. Sullivan since the last annual Narrative, is twenty-two weeks.

The Rev. Joseph Treat has a pastoral charge in Windham. He laboured, the past year, twenty-eight weeks in the service of the Missionary Society. In his last communication, dated December 7th, Mr. Treat says, "Last week I returned from a tour more than usually interesting, performed principally in Medina County. During three weeks, I delivered about twenty-six sermons, and had the satisfaction of seeing the people more than usually serious and attentive."

The Rev. Ephraim T. Woodruff is settled in Wayne. His journal shows that he has laboured as a missionary twenty-two weeks.

The Rev. Simeon Woodruff has forwarded his journal of Missionary service, amounting to twenty-seven and a half weeks; during which time he travelled one thousand eight hundred and twenty-four miles, preached one hundred and sixty-six times, administered the sacrament of the Supper five times, and baptized eight children.

IV. In the Southern and Western parts of the

State of Ohio, the amount of missionary labour, performed on account of the Missionary Society of Connecticut, is small compared with the portion of population who need the services of missionaries.

The Rev. Abraham Scott has laboured in the service of the Society twenty-eight weeks. By his journal it appears that in the extensive region of country which he visited, there are multitudes almost wholly destitute of religious instruction, and who must probably go down to their graves in ignorance of the gospel, if it be not carried to them by the instrumentality of missionaries. In one of his communications, Mr. Scott, after describing the state of things to which we have alluded, feelingly asks, "What now, Sir, is to be done for them? The cries of some of them are pressing for the bread and water of life; their souls are as precious as any others, and their minds as susceptible of divine impressions. They are not able to support the gospel independently, and they are able to give very little either to ministers or missionaries who supply them."

The Rev. Matthew Taylor resides at Columbus. The missionary services of Mr. Taylor, stated in the last Narrative, were performed previous to May 1st, 1823. Between that period and November 9th, 1824, the date of his last communication, he has laboured for the Society forty-two weeks.

The Rev. William R. Gould has a pastoral charge at Gallipolis. The journal of Mr. Gould specifies the labour of nine weeks, which he performed as a missionary. In this period he says, "I have preached seventy-three times, and travelled eight hundred and forty-one miles."

V. Notwithstanding the urgent calls for missionary labour in Kentucky, and the many encouragements there presented to missionary enterprise, the Trustees have been able to employ, the past year, only two Missionaries, the Rev. Messrs. Eli Smith and Dewey Whitney.

Mr. Smith resides in Frankfort, where a portion of his time is occupied, and for which he receives remuneration from the people to whom he ministers. During the year past, Mr. Smith performed thirty-four weeks of missionary labour.

The Rev. Dewey Whitney was appointed to labour, in Kentucky, for the period of twenty-six weeks. The journal of his services has been received, by which it appears that he travelled one thousand five hundred and thirty-nine miles, preached eighty-five sermons, and administered the Lord's supper eight times; besides performing various other services, to which a missionary in the Western States is frequently called. In one of his communications Mr. Whitney observes, "I can scarcely conceive of a more important field of ministerial efforts, 'on the American shores,' than this. Standing here on any one point, the child of benevolence cannot fail to weep over what his eye surveys, and exclaim, O how do the people perish for lack of knowledge." In another letter Mr. Whitney observes, "The exigency of the church in the West is great. None can form an adequate idea, till they have personally visited the country. If *utility* is the object, this is the country to which young clergymen of the East may, with propriety, direct their attention. Such is the state of things at present, if we had a number of young men of talents, persever-

ance, self denial, and piety, the standard of truth might be easily planted."

VI. It may be recollected that, in the last annual Narrative, it was stated that the Trustees had designated the State of Tennessee, as a field for the labours of some of their Missionaries. To this field two missionaries were appointed, the Rev. Messrs. William Shedd, and Wm. W. Niles.

Mr. Shedd, with the permission of the Board, went first to New-Orleans, where he spent the winter, and remained till July, when he returned to the North. No regular journal of his services there has yet been received.

The Rev. William W. Niles has transmitted his journal of missionary service of fifty weeks. During this period, he passed over considerable portions, both of East and West Tennessee. The remarks of Mr. Niles in regard to the moral and religious state of the people among whom he laboured, show the lamentable deficiency of religious instruction in that section of our country. "East Tennessee," observes Mr. Niles, "though not at present visited by any special revival of religion, contains a few intelligent, laborious and successful preachers of righteousness;—men who themselves are ready to make any sacrifice for Christ. But what can they do among one hundred and fifty thousand immortal souls perishing for lack of knowledge? Could the good men and the good women, who have aided the benevolent efforts of your Society, themselves go along with some one of the missionaries, whom their liberality has borne to the West; could they attend him but for a single day, as he proceeds from cabin to cabin, into which perhaps no minister of Jesus ever before entered; could they mark the tearful smile of gratitude with which he is welcomed by the mother; could they see the little wandering throng which surrounds her, and witness the emotions of admiration, love, and gratitude successively rising and mingling in their countenances, while the preacher tells them of Jesus, and heaven, and glory, at the same time giving them a Bible or a Tract: could the good people of your state be themselves eye witnesses of these things, they would feel their hearts linked, by a new bond, to the interests of that Society which has already been the instrument of so much good."

VII. Indiana continues to present more and more powerful inducements to missionary effort. The prospect of doing good by the instrumentality of pious, able, and faithful missionaries, seems to brighten from year to year. The present is obviously the favourable period for laying the foundations of those institutions which constitute the prosperity and happiness of any community.

During the past year, but two missionaries were employed in Indiana, under commissions from the Trustees.

The Rev. John F. Crow has reported the services of but seven weeks. In the seven weeks, which Mr. Crow spent as a missionary, he states that he rode five hundred and eighty miles, preached sixty-five sermons, and administered twenty-eight baptisms.

The Rev. Isaac Reed has laboured in the service of the Society 23 and $\frac{1}{2}$ weeks. The journals of Mr. Reed frequently mention facts some of which, if known, cannot fail to interest the hearts of the benevolent in New-England, who aid in sending missionaries to the western settle-

ments. The following is one among several others. "I have just returned," says Mr. Reed, "from a missionary tour up White River,—went as high as three miles above Connor's town, one of the Delaware towns—the Indians are all gone, and there are only a few old cabins—the surrounding country is settled, and settling with white people very fast. I found there a man and his wife from Connecticut, members of the church. The man has kept up a Sabbath meeting in his house, though in the midst of a very irreligious settlement, till he had read through the whole of the three volumes of Village Sermons." In another part of his journal Mr. Reed says, "I am struggling here as a watchman upon the outposts of Zion. And I am obliged, except when absent on missionary service, to labour diligently, working with my hands to add to the little pittance, which my willing but poor people give to help me to bread and the necessaries of life. Of these however, thanks to Divine goodness, we have a competency, and ought therewith to be content. We have forty-five Counties of territory; one hundred and twenty thousand population; six active ministers; one licensed candidate travelling as a missionary; and one candidate on trial preparatory to his licensure. You see then our scarcity, and our need; but my hopes of our prosperity and of ultimate success, increase every year. And our prospects have never been so good, in this state, as at this day. We have thirty-one churches. I have rode within a year two thousand miles within the limits of this State in missionary labours, and attending ecclesiastical meetings." In another part of his journal he says, "In one neighbourhood where I staid and preached, the man and his wife are in full communion, have been there six years. The woman had not seen a minister of the Presbyterian church in all this time." "On the 27th (August 1824,) I met with a widow, a pious old woman, brought up in Farmington, Connecticut, who has lived in these parts six years, and, though a member of the church, and zealous, has seen but two ministers and heard but three sermons in all that time." On the preceding facts, no comment is needed to elicit proof of the duty and utility of sending missionaries to the Western States.

VIII. In the State of Illinois no missionaries were employed the past year by the Trustees. The persons employed there the preceding year, having left the field to visit their friends at the East, were induced not to return. By this decision, the good people in Illinois were grievously disappointed. The Trustees, though desirous still to occupy that important field, could provide no other missionaries to send there, because they had made an appropriation of all the funds then at their disposal.

IX. The only missionary employed by the Trustees in the State of Missouri, the past year, is the Rev. Salmon Giddings. The amount of service which he has reported, since the last Narrative, is ten weeks.

In closing this statement of missionary operations, as conducted by the Trustees, it is not deemed necessary to recapitulate, either the amount of service performed, or the interesting facts which have been stated. Neither can it be necessary, even if it were practicable, to attempt a delineation of the benefits which have resulted, or may yet result, from the labours that have been performed. In the minds of those, who know how to estimate

the value of religious institutions, and can duly appreciate the influence of gospel truth, there can be no doubt that much good has been done to the people who were favoured with the visits and instructions of the Missionaries. Many precious souls, for whom Christ died, have been strengthened and comforted. Some, who were hungering and thirsting after righteousness have been refreshed. Some of the professed disciples of Jesus, who had left their first love, and wandered far from the fold, have been reclaimed. Some sinners, who had been long involved in darkness, have been enlightened. Some who were stupid in sin, and insensible to their spiritual interests, have been awakened and alarmed. Humble and anxious enquirers after truth and happiness, have been directed to look to "the Lamb of God which taketh away the sin of the world." In the contemplation of all this, the charity which has provided the means of sending Missionaries to the inhabitants of our western frontiers, will doubtless find a precious reward. But this is not all. It will be acknowledged and rewarded in heaven. To all who, with pious hearts, unite in this work of benevolence, the Lord Jesus Christ will say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

But the good work which, for many years, has been so successfully pursued by the Missionary Society of Connecticut, is not yet completed.—"There remaineth yet very much land to be possessed." What has been done, to supply the destitute with a preached gospel, helps to discover more clearly how much needs to be done. The population of the western States is increasing with almost inconceivable rapidity; multitudes of whom are emigrants from New-England, and are emphatically "our brethren and kinsmen according to the flesh." There they are suffering privations, as to moral and religious privileges, of which we can here form but very imperfect conceptions.—Their sons and their daughters are growing up without the benefit of religious instruction, and without the restraining influence of religious institutions. The injunction of Christ upon his disciples, "Go ye into all the world, and preach the gospel to every creature," is still in force. Is it the duty of christians to unite in efforts to send the gospel to the heathen? Is it not then their duty to send the gospel to the destitute in our own country? Surely their souls are as precious as the souls of the heathen. They must all perish without the knowledge and belief of the gospel. "Who-soever shall call upon the name of the Lord shall be saved." But "how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

To all the friends of Christ; to all that love the souls of men; to all who feel an interest in the cause of Missions; it may with manifest propriety be said, let your zeal, your liberality, your prayers and your efforts be greatly increased; and "be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

JONATHAN BRACE, Chairman.

Passed by the Board of Trustees, }

January 12th 1825. }

Attest. SAMUEL WHITTELSEY, Secretary.

METHOD IN SERMONIZING.

Some ages ago this was carried to a degree which we can hardly contemplate now without a smile; so marvelously did the preacher of those times fritter away his subject into shreds and scraps by multiplied divisions and subdivisions. It must have been a dry process; and not one memory in a hundred, I should think, could have borne off such a burdensome load of particulars. But we are avoiding this error with a witness: in plain terms, unless I am much mistaken, we are running into an opposite and still more hurtful extreme. A sermon ought to be limited to some one principal subject, and to aim at producing some one predominant impression; and to this unity of subject and of effect all its parts should be rendered subservient. It is not my meaning that a sermon should reject every thing like episode, or be pared down to a narrow and hard simplicity. I wish it not so much to resemble an obelisk of marble as a tree of the orchard, affluent and lovely in its branches, its foliage, and its fruit. Nor do I insist that every subject proper for the pulpit shall at all events be cut into divisions. But let us have a paramount theme, tending to one chief practical result. And as often as the elucidation of the theme and the achievement of the result can be prompted by a division and arrangement of parts, let such division and arrangement be made. And let the plan be announced too at the outset, so that all may be apprized of the track which we intend to pursue. So far as I am capable of judging, the human mind naturally craves such method. It sheds light and beauty on the process of the discussion while it is going on, and enables our memory to retrace profitably the road over which we have travelled. Instead of this we are getting more and more into a whimsical, or rather as I conjecture, an indolent way of moving along, with scarcely any thing of unity, plan, or order. We heap up our observations largely; each one perhaps true and good in itself, and not altogether void of relation to the text; but combining into no symmetrical whole, nor leading to any one definite issue. Sometimes, too, when a plan has been handed out, it seems presently to be almost abandoned and forgotten; the execution is marred by suffering the matter appropriate to one part to run without any bonds of restraint into the territory of another. I have frequently, in my time, heard preaching of the character, here described. The sermon might be full of valuable matter, and might embrace the stamina of several good sermons; but was nevertheless deprived of most of its power by wanting a unity of design and a lucid order. And after it had been closed a few hours, I could no more recall it to mind than the details of a month-old dream, or the shadowy events of my infant years. Would we cultivate those elements of judgment and of taste which are intrusted to us I believe we might, without great difficulty, escape such aberrations as these; and I cannot doubt that it is our bounden duty so to do.

Permit me here to remark that nearly or quite every thing which belongs to the advantageous dress of preaching, applies equally to that of the public prayers of the church. And in these, I apprehend, we witness rather less care, and consequently more imperfection, than in any other of the exercises of the pulpit.—*Lit. and Evan. Mag.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 12, 1825.

INSTALLATION.

Wednesday, March 9th, the Rev. LEONARD BACON, late Student at Andover, was Installed over the first Congregational Church and Society in this City. The solemn services were introduced by the Rev. President Day, moderator of the ordaining Council, and the reading of the minutes of their proceedings, by the Rev. Professor Fitch. The introductory prayer was offered by the Rev. Carlos Wilcox, of Hartford; sermon by the Rev. Joel Hawes, of Hartford, from II. Cor. iv. 2. "But, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." The consecrating prayer, by the Rev. Stephen W. Stebbins, of West-Haven; the charge by the Rev. Nathaniel W. Taylor, D. D. former pastor of the Church, and the right hand of fellowship, by the Rev. Samuel Merwin, pastor of a Sister Church in New-Haven, and the concluding prayer, by the Rev. E. T. Fitch, Professor in Yale College.

The performances were all appropriate, truly solemn and impressive. A copy of the very excellent Sermon, has been requested for publication, by the Society. Much interest and pleasure were added to the occasion, by the performances of an excellent choir of singers, under the direction of Mr. Alling Brown.

The following Hymn was composed for the occasion. Some of the allusions may not be understood by those who are unacquainted with the circumstances. The house in which the ceremonies were performed is erected partly on the site of former buildings, and partly over the "graves of our fathers."

- 1 HERE, Lord of life and light, to thee
Our pilgrim fathers bowed the knee;
Thou heard'st their prayer—and on this place
They reared the temple of thy grace.
- 2 They thought on England's fields of green,
Nor wept that ocean rolled between;
But praised the Lord—the Lord their guide,
Who led them o'er the swelling tide.
- 3 They gazed on yonder mountains rude,
And, in this wide wild solitude,
They worshipped thee, O God, whose hand
Had brought them to their promised land.
- 4 Here thine own servants preached thy word,
Safe from the terrors of the sword;
Nor preached in vain:—each rolling year
Gave token that the Lord was here.
- 5 Here still thy word is preached; and still,
As once on Zion's sacred hill,
Thy grace descends like timely showers,
For still our fathers' God is ours.
- 6 And o'er our fathers' graves to-day,
To thee our fathers' God we pray—
Here on thy church, till time shall end,
Let showers of heavenly grace descend.

RECORD OF THE CHURCH.

The First Church in New-Haven, over which Mr. Bacon is now settled, was organized and established August 22d. A. D. 1639.

Rev. JOHN DAVENPORT, was installed pastor in 1639
Rev. JAMES PIERPONT, was ordained July 2d, 1685.
Rev. JOSEPH NOYES, was ordained July 4th, 1716.
Rev. CHAUNCEY WHITTELEY, was ordained as
colleague with Rev. JOSEPH NOYES, March 1st, 1758.
Rev. JAMES DANA, D. D. installed April 28th, 1789.
Rev. MOSES STUART, ordained March 5th, 1806, now
Professor of Theology at Andover.
Rev. NATHANIEL W. TAYLOR, ordained April 8th,
1812, now Professor of Theology in Yale College.
Rev. LEONARD BACON, installed March 9th, 1825.

BY HIS EXCELLENCY,
OLIVER WOLCOTT,

Governor and Commander in Chief, in and over the
State of Connecticut,

A PROCLAMATION.

The existence of a Supreme Creator, and of a Divine Superintendence, being certain; and the invariable connexions which He has ordained between order and virtue, justice and prosperity, duty and happiness, in the relations of nations, states, communities and individuals, being clearly revealed, and also demonstrable by universal experience:—

I have thought proper to appoint *Friday, the first day of April next*, to be a day of public FASTING, HUMILIATION and PRAYER, throughout this State. And I hereby invite the Ministers and Teachers, of all denominations, with all the good People thereof, to repair, on said day, to the places appointed for their public worship, then and there to present their humble, devout and contrite supplications to Almighty God, that he would graciously pardon all our sins, and enable us, by sincere repentance, to conform, in future, to the requirements of His will, and especially to endeavor to imitate the perfect and divine example of His Son, the Saviour and Judge of mankind. Also, to implore divine blessings on our country; that He would still foster and extend the vine, which he has here planted; that he would guide, direct and bless the President of the United States, and all others who are entrusted with public concerns; that He would illuminate their minds, with wisdom and prudence; guard them from errors and dissensions; confirm and perpetuate our union; prosper the lawful industry of his people; and confound and avert from us and our posterity, every device which has been formed for our annoyance.

Also, to entreat His blessing on all mankind; that he would cause justice to prevail; that despotism, fraud, hypocrisy, and superstition may cease; that Christianity, science and liberty may be universally diffused; and the earth be filled with His glory.

All servile labour and vain recreations, on said day, are by law forbidden.

Given under my hand, and the seal of the State, at Litchfield, this seventeenth day of February, in the year of our Lord, one thousand eight hundred and twenty-five, and of the Independence of the United States of America, the forty-ninth.

OLIVER WOLCOTT.

By His Excellency's command,

THOMAS DAY, Secretary.

BAPTIST CONVENTION OF SOUTH CAROLINA.

The annual meeting of the Baptist State Convention of South Carolina, was held at Coosawhatchie, on the 4th December last.

It appears that 97 churches, 46 ordained ministers, 20 licensed preachers, and 10,212 communicants, are united in the Convention; and that 842 persons were added to it the last year by public profession of religion. Within the bounds of the Saluda Association, a respectable society exists, auxiliary to the Convention; but as that Association is not at present united with the State Convention, the above estimate does not include any of the churches, ministers or communicants of that body. There are also other Associations in South Carolina who are not connected with the State Convention.

FOR THE RELIGIOUS INTELLIGENCER.

ON THE REASONABLENESS OF MINISTERIAL SUPPORT.

Ministers of the gospel are set apart to a calling which is in the highest degree arduous and responsible. In this calling, they are to labour for the good of others. As public servants, they devote their time, their talents and their usefulness to the people, over whom they are placed. Their people claim and expect their service, not only on the Sabbath, but occasionally at other times. They feel that their minister is their own, and that they have a right to his time and his labours. And every faithful minister feels himself under obligation to do all in his power, for the good of his people. Does he spend a part of his time in reading and study? He is acquiring knowledge to impart to them. Does he write his sermons with care for the Sabbath? He is preparing himself to instruct his people, in the solemn assembly. In his pastoral visits; in his prayers for the sick; in his public lectures; in his attendance on funerals; in religious conferences; and in his sympathy with the afflicted, he labours for the good of his people:—they share his services, and they reap the benefit.

Now in return, what ought to be the feelings and conduct of a people in regard to the support of their minister? While they receive his services and regard him as bound to be devoted to them, is it not reasonable, that, they should cheerfully and liberally support him? Would it be deemed right or honorable in any other connexion for a people to employ a man in their service, and yet be unwilling to grant him even a competent support, while in their service? The Apostle Paul in his Epistle to the Romans, speaking of a certain contribution, made by Gentile converts in Macedonia and Achaia, for the poor saints at Jerusalem, represent the former as under obligation to do something in this manner for the latter, because that from Jerusalem and the Jews they had received the blessings of the Gospel: for saith he, "if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." (Rom. xv. 27.) On this principle, what must be the duty of a people, in respect to the support of their minister, who is labouring among them in the Lord?—while he is devoted to his calling and seeking to advance their spiritual interests, is it not their duty to minister to his temporal wants, and to afford him a competent support? And if he signifies, that he expects this, and even requires it, is it reasonable, that he should be denounced as an hireling, and as unworthy of the trust reposed in him? Far from this: In claiming a support, he claims nothing beyond what the Gospel requires that he should have,—and nothing which is inconsistent with purity of moral feeling, or with the sacredness of his calling. Saith Paul to the Corinthians, "If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?"—"Do ye not know, that they which minister about holy things, live of the things of the temple?—and they, which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel."—These declarations clearly set forth the right of

ministers to a support in their calling, from their people. And this right the Apostle has explicitly maintained though he did not exercise it himself. The circumstances of his ministry were peculiar: he had no settled place of abode, he went from place to place and from city to city, among ignorant idolaters, before whom he wished to display the most disinterested feeling, and who were unprepared in their feelings to acquiesce at once in all the institutions of the Gospel. In such circumstances, the Apostle consented to labour working with his own hands in some instances, and in other instances, to self-denial and suffering, rather than claim a competent support, lest he should hinder the Gospel of Christ. Besides, he was furnished with miraculous gifts and with the inspiration of the Holy Ghost, and did not need to spend his time in study, as ministers must at this day to be qualified to teach. The example of Paul in respect to the means of support was not intended to be copied, unless by those in circumstances, somewhat similar. And no ministers, at this day, are to expect miraculous aids of the Spirit. The age of miracles is past and will no more be enjoyed: and ministers are to depend on the special influences of the Spirit, in connexion with the use of their own powers, in their sanctification and in the increase of the knowledge of divine truth. In this particular, their condition is altogether different from that of those whom Christ sent out during his ministry. They were taught to expect miraculous interpositions in their behalf. Hence when they should be persecuted and arraigned before kings, they were directed "to take no thought beforehand, what they should speak, neither to premeditate, but to speak whatever might be given them at the time, so that it would not be they, that spake, but the Holy Ghost." Christ taught explicitly, that they should depend on those to whom they preached for support:—Hence he enjoined it on them, saying, "Provide neither gold, nor silver, nor brass in your purses, neither scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." (Matt. x. 9, 10.)

They who do not esteem a minister of Christ, worthy of his meat, surely cannot place a very high estimate on the Gospel! Readiness to support a minister in accordance with their ability, is one way of testifying their love for Christ, and attachment to his Gospel. They who profess allegiance to Christ, cannot refuse to co-operate in the support of the Gospel ministry, without being chargeable with sin and great inconsistency of character? A Christian brother, who withholds his proportion of expense in this case, and who detaches himself from the parish, of which the church to which he belongs, is a part, must be viewed as walking disorderly. The act of withholding is an act dishonourable to the name of Christ; it is public testimony, that he loves his property more than the preaching of his word, and that, if he cannot hear public preaching and the ordinances of his house, without bearing his proportion of the expenses, he chooses to be without them. Such professors of religion are unworthy of the name of Christian. They shew, that the world has a higher place in their affections than Christ, and they do more to bring his religion into discredit, than it is possible for unbelievers to do! If the friends of Christ are unwilling to up-

hold his institutions, where is their love for Christ? where is their allegiance to him—their readiness to part with all things for his sake? where is their proof of discipleship to him?—where are their works of faith? Neglect of this kind is inconsistent with the spirit of the Gospel, and a scandal to the cross of Christ, which sinks that cause in the estimation of the world as really as an act of open immorality. It is as much as to say to the world, that the Gospel is not worth upholding; that the Gospel ministry and the Sabbath are not of sufficient value to authorize any pecuniary sacrifices for their maintenance. And what must be the influence of this conduct in a professor of religion on unbelievers? It at once renders him a stumbling block; and leads them to say and to feel, that there is no difference between the followers of Christ and themselves; that their professed piety is insincerity and hypocrisy, and instead of embracing such a religion, they despise its pretended friends! A professor of religion, conducting in this manner is as really a subject for discipline in the church, for disorderly walking, as if he were chargeable with an immoral act. And every such professor, who cannot be reclaimed to a sense of his duty, in relation to the support of the Gospel, forfeits his standing, as a member of Christ's church, and should be cut off as an offender. The church of Christ is better off, to be rid of such members! Were all to follow his example there would be no church—no public worship—no observance of the Sabbath; but the love of the world, and that covetousness which is idolatry, would gain the ascendancy, and cause the institutions of Christ to be deserted. If one is at liberty to withhold his proportion of expenses in supporting the Gospel, another is, and if all may withhold their proportion, the Gospel ceases to be maintained, and there is no obligation on any to provide for its continuance! But, are professors of religion, who have renounced all for Christ, left to trifle in this manner with his institutions? Are they, as individuals, at liberty to refuse their aid, in upholding them? Are they left to walk in a manner that brings reproach on the name of Christ, and not to be called to account before the Church? Surely not: if the order of Christ's house is maintained, such conduct cannot be tolerated! The honour of religion requires that the members of Christ's church act more in character—that they manifest more liberality of feeling—that they be not deficient in upholding public worship, nor in paying their full proportion of expense! It is a reasonable duty, a duty from which no one can shrink in ordinary circumstances, without evincing a wrong state of feeling and acting the part of an heathen and unbeliever.

The duty of supporting a preached Gospel is not confined to members of the church of Christ. It is the duty of all who share in its influence. It is reasonable, that a minister's support should be furnished by those among whom he labours, and that people should furnish it in that way most generally approved, because this will secure the most union and peace among a people. It certainly cannot be viewed honourable for any to refuse to join in his support, who ever call on him for service. They, who attend public worship, yet refuse to pay their proportion of the expense, or to belong to the number of those, on whom this burden falls, surely do not conform to the rule of the

Gospel, nor to that of honorable conduct, in the decision of public opinion! "As ye would that men should do to you, do ye also to them likewise." It is honorable in all who enjoy a privilege to be ready to uphold it—and when it is known that there is expense in the case, it is dishonorable to refuse sharing in it.

REVIVALS OF RELIGION.

REVIVAL IN WARREN, VT.

Extract of a letter from a gentleman in Warren, Vt. to his friend in Utica, dated, Feb. 8, 1825.

DEAR SIR,—I have been much gratified to hear of Revivals in your neighbourhood, and trust that an account of our situation will not be wholly uninteresting to you.

The Congregational Church in this town was organized about eight years since, and at first consisted of seven members. In the course of two or three years the number increased to upwards of twenty. For some time after its formation the church enjoyed a season of peace and tranquility, and the brethren did indeed "love one another." But unhappily some difficulties arose, and differences of opinion seemed to destroy that Christian fellowship and love which had been manifested and which ought always to characterize the children of God. Thus the zeal for the cause of our Master became fainter and fainter until there were but very few who sincerely mourned over the desolations of Zion. In the mean time the people of the world appeared more than ever devoted to the trifling and sinful things of time and sense. This state of things continued until the spring of 1824, when the Lord was pleased to awaken his people from their lethargy, and convict impenitent sinners of the error of their ways, and as we have reason to believe, to bring many to sincere repentance and to "the knowledge of the truth as it is in Jesus."—The death of two young ladies was blessed as the means of awakening the gay and thoughtless to a sense of their insecurity while out of Christ.

About this time a brother of the church who had been absent two or three years, returned home.—He mourned deeply over the coldness and stupidity of his brethren, and for encouragement of others, and with gratitude to God, we can say that his labours of love were not in vain. He visited every brother and sister in the church, and persuaded them to meet together. The first meeting tended to convince them of their wretched condition, without affording one ray of hope that their difficulties could ever be settled. The next week they met again, and the "Lord was with them." All were ready to confess their faults with bitter weeping. They mourned in secret over their backslidings, and the next Sabbath, made a united confession of their sins before the world. Some sinners were soon inquiring to know what they "must do to be saved?" In the mean time, the Methodist Society began to awaken from their stupidity, and soon became active in the work.—The whole number of hopeful converts is estimated at upwards of eighty. Thirty-five have united with the Congregational Church, which now consists of 53 members, who appear to be firmly united in Christian love and fellowship.

When we look around and behold the wonderful change produced among this people, we can only

say, "It is the Lord's work, and marvellous in our eyes."

In Fayston, there has been a very interesting work of grace this winter. A Congregational church has been formed consisting of 24 members. In Moretown, also, the Lord is pouring out his Spirit.—*Ulica Recorder*.

REVIVALS IN OHIO.

The following letter from a clergyman in Ashtabula County, gives some further particulars respecting the revival in that section of country.

To the Editor of the Western Recorder.

SIR,—The Grand River Presbytery held their annual session on the first instant, at Mesopotamia. The season was more than usually interesting. There was much good feeling manifest among the members, and from the report on the state of religion within its bounds, the Presbytery have reason to believe that there is a lighting up in the churches—and though the places are but few where the work has been general, yet a large proportion of the churches, are more or less enjoying some special token of the divine presence. It is hoped that God is about to water abundantly this part of his thirsty Zion.—the rising glory of the kingdom of our Lord is becoming more and more manifest in this section of country. And though there are sectarian divisions, and an unhallowed spirit manifested in maintaining them—and there are, also, the more fatal errors which are supported by a zeal worthy of a better cause—yet the benign influences of that religion which warmed the bosom of God's equal Son, animates his friends in their work of love—and the light of truth shines more resplendent, as it rises above the narrow bigotry of sect, or the more dark and cheerless gloom of error.

The friends of religion in this region are not inactive—and though there are many difficulties to surmount, yet they are by no means disheartened. Literature and vital piety, connected with a correct theory of our holy religion, are subjects which interest the attention of many, and which are now distinctly before the public as the objects of enterprise. The Presbyteries of Grand River, Portage, and Huron, have, by their commissioners recently located an institution at Hudson,—near the centre of the reserve—to be known by the name of the *Western Reserve College*, with the expectation that in a few years, a Theological department will be connected with it. Measures are now taking to rear the edifice as soon as possible.

In haste, yours affectionately.

URBON PALMER.

Kingsville, Ohio, February 17, 1825.

Revival among the slaves in Missouri.—The Rev. Mr. Peck, a Baptist Missionary in Missouri, writes to the Secretary of the Massachusetts Baptist Missionary Society, under date of November 1st as follows:

Not the least interesting field of evangelical labour here, is amongst the blacks, especially the slaves of Missouri. There are useful exhorters in the St. Louis church, and at least one I think whom God designs to become a useful preacher amongst his own colour. I have baptized fifteen of this class the past year. Last night I had a most interesting meeting with the blacks in St. Louis. Ten persons in the assembly were anxiously in-

quiring "what must we do to be saved?" Others are rejoicing in hope. I think it was the most solemn and impressive meeting I have yet witnessed amongst them. One of the black members, and the one who gives favorable evidence of preaching talents, has opened a Sunday school under our meeting-house, and the poor ignorant creatures flock to him in crowds for instruction.

DUTY OF PARENTS.

Every child should be taught, from the beginning, to fear that great and glorious Being, to whom he owes his existence, his blessings, and his hopes. This knowledge is indispensable to all rectitude of character. As I have considered the general nature of this subject in a former discourse; I shall only observe here, that nothing will, in an equal degree, secure a child from sin; strengthen him against the force of temptation; or fix his feet immoveably in the path of righteousness.

Inseparably connected with this subject is a *sense of Accountableness*. Every child should know, as soon as he is capable of knowing, that he is a moral being in a state of probation, for his conduct, in which he will be hereafter judged and rewarded; that God is an eye witness to all his secret and open conduct alike; and that every thing, which he speaks, thinks, or does, will be the foundation of his final reward. Proper impressions of these two great subjects, habitually made in the early periods of childhood, will influence the life more than any other considerations; will revive, after they have been long thought to have been forgotten; and will produce happy effects, when all other causes have lost their power.

With the same care, *should children be accustomed to read the Scriptures, whenever they have become able to read*. Here they will find these great subjects, as well as all others of a similar nature, placed in the strongest light, and taught in the most perfect manner: a manner, suited to every mind, capable of understanding such subjects at all. Here, particularly, facts, and characters, of a moral nature are exhibited with a felicity altogether unrivalled. With both of these, children are delighted; and fasten on both with that peculiar earnestness, which prevents them from being ever obliterated. As they are presented in the Scriptures, they are eminently entertaining to children; and, to a great extent, are set in so obvious a light, as to be easily understood even by very young minds.

Every child should be taught, also, that he is a sinner; and, as such, exposed to the anger of God. The efficacy of this instruction upon the early mind is of the most desirable nature. Nothing more successfully checks the growth of pride; the most universal, the most pleasing, the most operative, and the most mischievous, of all the human passions. Without this instruction, also, all other religious teaching will be in vain. He, who is not conscious, that he is a sinner, will never take a single step towards salvation. Happily, children very easily receive, and admit, this instruction. In the earlier periods of life the conscience is so far unbiassed, and possesses so great power, as to induce the heart, however reluctant in itself, regularly to acknowledge the truth of this important doctrine.

As soon as it is practicable, every child should be conducted to the knowledge of the Saviour. On the infinite importance of this indispensable knowledge I need not here dwell. Suffice it to observe, that children will sooner imbibe this knowledge, than parents are usually aware; and that childhood is, often, the only opportunity for obtaining it, which they ever enjoy.

Finally, *children should be carefully instructed in all the external duties of Piety.* They should be effectually as well as unceasingly taught to mention the name of God, and every thing obviously related to this awful Being with profound reverence only; to observe the Sabbath, from the beginning to the end, with religious exactness; to be present punctiliously at the public worship of God, and to attend to all the ordinances of it with reverence and care; to attend in the same manner upon family worship; and in the same manner to perform, regularly, every morning and every evening, the duty of secret prayer.

All these things should be explained to children in such a manner, as to render their views of them just, and rational, and their practice of them evangelical, and not a mere matter of form.

[DR. DWIGHT.

FROM THE RECORDER AND TELEGRAPH.

THE PRAYER OF FAITH.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Your correspondent X. objects to the interpretation of this promise given in the second number of the "Prayer of Faith," which you recently published. It is there supposed that the passage quoted contains a promise of the Holy Spirit to impenitent sinners, for their conversion, to be given in answer to the prayers of Christians, if they pray in faith, and with other characteristics of acceptable prayer. Your correspondent X. seems to suppose that the promise of the Spirit in this passage is confined to those who ask, and requests an explanation of the reasons for the supposition that it is *not* thus limited.

This objection was intended to be met in the Essay. The case of Paul was adduced, bowing his "knees to the Father of our Lord Jesus Christ," in behalf of his Ephesian brethren, and with "great boldness and confidence" praying that they might "be strengthened with might by his Spirit." If the ground of the Apostle's boldness and confidence was the promise of the Spirit in answer to prayer, the example proves that the Spirit is thus promised to others as well as "to those who ask."

I can conceive of but two reasons which should lead to the supposition that the promise above quoted is confined to those who ask. The first is, the nature of the comparison. To whom do earthly parents give bread? To their Children who ask—not to others. Therefore the Spirit is promised to those who ask, not to others. With this reasoning I am not satisfied. The grand object of the comparison is to represent the readiness of our Heavenly Father to give, when asked. To this must we be confined in our interpretation of the passage. When we extend the application of a comparison in Scripture beyond the one grand object it is designed to illustrate, we are almost always led into error.

The only remaining reason I can conceive for the supposition that the promise under consideration is limited to those who ask, is the nature of the language itself. "How much more shall your heavenly Father give the Holy Spirit to them that ask him." This seems to be the consideration which most affected the mind of your correspondent X.

Let us try the force of this language by that employed on another occasion. When the woman of Canaan came to Jesus, saying "have mercy on me, Oh Lord, thou Son of David; my daughter is grievously vexed with a devil," our Lord, after putting her faith to a severe trial, replied—"Be it *unto thee* even as thou wilt." The favor was asked for another and yet is said to be granted *unto her*. I see therefore no necessity on account of the language employed, for limiting the promise of the Spirit to the identical individuals who ask.

But further: The promise is given, as I argue from the connexion, to encourage us in offering with confidence some of the petitions contained in the "Lord's Prayer." Now what petitions contained in that passage imply most prominently and eminently the need of the influence of the Holy Spirit? Undoubtedly these. "Thy kingdom come—thy will be done." Do these petitions imply the conversion of the impenitent? Beyond doubt. And is not the promise of the Spirit as extensive as the petitions which include the necessity of his influence? If so, does it not extend to others besides those who ask, even to the impenitent?

In this opinion I am confirmed by a consideration of other passages of Scripture. Out of many I shall only select the following:—"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." That they were praying for the conversion of the impenitent is obvious from the following verse. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."

Again,—"*Then shall thou call and the Lord shall answer; thou shalt cry, and he shall say, here I am.*" For what were they to call and to cry? We have the answer in the following verse. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of a breach, the restorer of paths to dwell in."

Again,—"*For he shall regard the prayer of the destitute, and not despise their prayer.*" What was the object of this prayer? The answer is at hand—"The heathen shall fear the Lord, and all the kings of the earth thy glory." When I turn from these passages to the New Testament and read, "how much more shall your Heavenly Father give the Holy Spirit to them that ask him," I seem to find no new promise, but feel myself in the presence of an old acquaintance and friend.—I will adduce but one passage more. "This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, *whatsoever* we ask, we know that we have the petitions that we desire of him." Must not this promise include the petition for the Holy Spirit on the impenitent?

But I have one thing more to offer. It appears to me that when we pray for the Holy Spirit to be given to the impenitent, we offer a prayer far

more disinterested and holy, and acceptable to God, than when we ask the same favor for ourselves. I have no doubt that the soul deeply laden with emotions of Christian benevolence towards perishing sinners, will forget its own interests, and enjoyments, and hopes, and be willing to be deprived of all comfort, if sinners may be saved. Now I cannot without difficulty, and the clearest demonstration, believe that God has given us an assurance of being heard when we cry for his Spirit on ourselves, and yet left us without any such assurance, when we pray for this heavenly gift on others.

C.

FROM THE GUARDIAN AND MONITOR.

A letter written by a Clergyman, in the time of the revival of 1820, in New-Haven, to some of his Christian friends in the state of New-York.

MY DEAR FRIENDS,

The moment I take my pen to address you, I imagine myself seated in the midst of that dear circle. Every name and every countenance appear familiar. The anxious meetings, the crowded assembly, the heavy sigh, the solemn stillness, and the joyful countenance awaken all the tender sensibilities of my heart.—My dear friends, no friendship, no attachment in the world is equal to that created in a revival of religion.

"The fellowship of kindred minds
Is like to that above."

What is felt at such a time is an anticipation of the joys of the heavenly world. I doubt not your heart retains the sweet recollection of what Paul hints to the Ephesian converts. "Who hath raised us up together, and made us sit together in heavenly places in Christ." But, my dear friends, after all, the *milk and honey lie beyond this wilderness world*. A voice from heaven is heard, arise ye and depart, for this is not the place of your rest; for it is polluted. By this time some of you begin to learn, that you are in the field of battle. The world, the flesh and the devil, are potent enemies. You will have need to *buckle on the whole armour of God*. But whatever may betide, never, no never think of dropping the subject. True, the conflict may be sharp, and the pathway to heaven steep and difficult: But, brethren, the time is short; the conflict will soon be over. Think not so much of present enjoyment as of present duty.

I must give you a short account of the revival in this place. Meetings are held every evening, crowded, still, and solemn as eternity. Every Monday evening we meet the anxious ones in a large ball-room. We have had from sixty up to about three hundred assemble at these meetings; all solemn, and many in deep distress of soul. The cloud of divine influence has gone rapidly over our heads, and covered us with an awful solemnity; and there is the

sound of an abundance of rain. The attention in every direction is nearly simultaneous. The fields have whitened every where at once, and we are in danger of losing much of the harvest, because we cannot reap every where in a day. We visit by appointment; a number of visits in a day, at a given hour. We, sometimes, meet 10 or 15, and sometimes 30 at once, converse a little with each one, speak a word to all in general, and pray, and pass on to another circle, and so we spend our time. Our visits are generally short, except one which will never be forgotten. This was August 25th, at 2 o'clock, P. M. We entered the house at the time appointed, and found about 20 persons, sitting around the room in pensive silence. All had been more or less anxious for a number of days, and one was in awful distress. This one I addressed more particularly, and urged the duty of immediate repentance, not without some hope that relief would be obtained on the spot; for I was sure that this state of feeling would not long be sustained. While pressing the conscience of this sinner, I found that the same distress had spread nearly throughout the circle. I detained them the usual time, and advised them all to return home to their closets. Some started and went out of the door, and others set still with heavy hearts. Very soon E. returned, exclaiming, O! I cannot go home; I dare not go; I shall loose my concern; what shall I do? and threw herself down in a chair, and her head on the table, in the deepest agony. All at once she became silent, and quickly raised her head with a placid countenance, and was heard to say in a mild tone of voice, O, I can submit—I can love Christ—how easy it is—why did I not do it before? We sat in silent amazement. Every word sunk deep in our hearts. We felt the conviction that God was there. She seized her next companion by the hand, and with all the tenderness becoming a fellow-sinner, began to press those very truths which had so distressed her own heart, the duty of immediate repentance and submission to God. Every word became an arrow. I felt that the work was taken out of my hands; for I had perceived that God had made her the most powerful preacher. All at once A. became silent, and lifted up her head with a countenance beaming with joy. The Saviour has come—O how happy. This sent fresh alarm through every heart;—and now A. and E. unite heart and hand and begin with H. who had been in deep distress for some time. They urge with the tenderness and firm decision of those who had felt the conviction, the necessity and the reasonableness of immediate repentance and submission to God. The subject pressed harder, and harder, and harder still, when all at once H. was brought out of darkness into marvellous light. These three now unite heart and hand, and with one voice, bear testimony to the same

heart rending truths, that God is right, and the sinner wrong. The time would fail me to finish the story of this visit. We met at two o'clock, P. M., and were detained more than three hours. Suffice it to say, I never saw, or heard of such a visit before, for the one half has not been told. At the close we began to look about us, and to see and enquire, what hath God wrought? We brought them into one circle. I said, is it possible? This is too much! Had I not seen it, I could not have believed it;—For *nine* out of those who entered the room in deep distress, were now rejoicing in hope. The *anxious* had retired, and we were left in a circle of young converts, if they are not deceived. Not a hint had been given that any had experienced religion, or had any reason to hope. This was the feeling; it is *right* that I should love God, and this I intend to do, whether I am saved or lost. O it was a delightful circle, tender, affectionate and joyful. They appear like children of the same great family.

Pray for us. My love to all my dear friends in N., and tell them how I do long to see them. Live near to God; love one another; live in peace. In short, only let your conversation be as becometh the Gospel of Christ, that whether I come and see you, or else be absent I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. P.

EFFECTS PRODUCED BY READING THE NEW TESTAMENT.

"My word shall not return unto me void."

A poor student, of the University of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew, to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was however prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through; with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone, as a sworn enemy of Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent for about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages he could scarcely refrain from exclaiming, Ah, that Jesus were my Saviour!—Having completed the

reading, he was astonished at himself, and exceedingly perplexed that, in spite of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred, but on the contrary much that was great, sublime, heavenly and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instructions he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night; and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews, in all ages. Again, however, he was unable to discover any thing that was absurd, or which bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, but read the New Testament the third time with the following resolution: "If I discover nothing the third time why Jesus and his Apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion." During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears, his soul was affected in a manner which no pen can describe. Now he was quite overcome, the love of the most holy and the most lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay and made his desire known to a Christian minister. The student returned from his journey, and brought the borrowed money with interest to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion yielded.—What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred louis d'ors. Take that, said he, gladly will I pay more if you desire it. And if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed that the Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament, upbraided him with setting so little value on that precious book, and said, "never will I part with this book, and you will oblige me

by accepting the money." From that time he became a sincere Christian.—*Israel's Advocate.*

MASSACHUSETTS SABBATH SCHOOL UNION.

The Committee appointed at "a meeting of the Superintendants and Teachers of the Sabbath Schools connected with the various religious societies of different denominations in the City of Boston, held on the 6th of October 1824, to consult upon the expediency of forming a Sabbath School Union for the State of Massachusetts, to be auxiliary to the American Sunday School Union," &c., met on the 23d inst.; and, after consultation on the subject referred to them, unanimously adopted the following resolutions.

1. That it is expedient to attempt the formation of a Massachusetts Sabbath School Union, auxiliary to the American Sunday School Union.

2. That this Committee invite, by a public notice to be given hereafter in a public number of the religious newspapers published in this City, the various Sabbath School Societies and Associations in this Commonwealth to appoint each a delegate to meet, in Boston, at such time in Election week, and at such place, as shall hereafter be determined upon by this Committee, for the purpose of organizing, if it shall be thought expedient by said meeting, a Sabbath School Union for the State, auxiliary to the American Sunday School Union.

B. B. WISNER, *Chairman of Com.*

PRAYER ANSWERED.

A minister in England, ejected for non conformity.

Mr. Heywood being brought into the greatest want of the necessities of life, told his wife, one day, that he would leave with her and the children, three shillings, which was all the money he had in the world, and would try to get some work as a day labourer. After commending them to God, and praying for divine direction, he called at a number of houses the first day, but could not meet with any employment. He spent the first night in a barn, and was engaged in prayer the greatest part of it. In the morning he again set out with an empty stomach, and soon arrived at the house of a nobleman, where he inquired of the servants if a labourer was wanted. They answered "No." As he was leaving the door, from the hall, one of the servants said the shepherd had just before left his place, and if he understood how to take care of sheep, she thought he might meet with employment. Mr. Heywood immediately engaged in the service; and was informed he was to sleep in a little cot, erected for the shepherd at some distance from the house but that he was to come once a day for what he wanted to the hall. A few mornings after, two of the servant girls, apparently by accident, rose two hours before the usual time, and as there was no one at hand to fetch up the cows, they went into the field for them. But when they drew near to the shepherd's hut, they were struck with the sound of a man's voice, and, to their no small astonishment, found it was that of the shepherd engaged in prayer to God. At this they were much affected, and for several weeks, unknown to Mr. Heywood, they used to rise at 4 o'clock to go to the cot to hear the

shepherd pray, which exercise he was wont to be engaged in every morning till 5 o'clock. After Mr. Heywood had been in this situation a few weeks, the lady of the family was taken ill, and was expected to die. A clergyman was sent for, but was that moment mounting his horse with a view to spend the day in hunting. However, he sent his compliments, and said that he would wait on the lady that evening. The nobleman seemed much distressed, and expressed an earnest desire to get some one to pray with her immediately.—Then one of the servants, who had listened to Mr. Heywood's prayers said, "I wish, Sir, you would consent to let the shepherd be fetched to pray with your lady;" adding, "for I do not believe there is a man in the world who can pray like him." "The shepherd pray! What! can the shepherd pray?" "Yes, Sir, and I wish you would condescend to let him be sent for; and then you will hear him yourself." Mr. Heywood was immediately called, and the nobleman asked him if he could pray. To which he replied: "That man who cannot pray, is not fit to live!"—"Well," says the nobleman, "follow me, and pray for my wife, who is at the point of death."—After a few words spoken to the lady, Mr. Heywood poured out his soul to that God whose he was, and whom he served—and immediately his prayer was answered. For, with astonishment she cried out: "Is this a man or an angel? for I am quite well!" When prayer was concluded, the nobleman asked him whether he was not one of the ejected ministers? and Mr. Heywood acknowledged that he was. The nobleman then declared, that from that moment, instead of being employed as the shepherd of his sheep, he should be the shepherd of his soul, and of the souls of his household.

Obituary.

LAMBERT LOCKWOOD, Esq.

Died, at Bridgeport, on the 11th inst. Lambert Lockwood, Esq. aged 68. In his death we have removed from us one of our most respectable citizens; one of the founders of this now flourishing borough; one of the most active, liberal and useful pillars of the Church and Society of which he was a member. His habitation was the home of hospitality; there, relations and acquaintance, the needy and the stranger found a cordial reception. In this age of benevolence, when much of that expense which in former years was lavished in dress and amusement, is devoted to the noblest purpose—to Saviour like doings; to comfort the bodies, civilize the habits and save the souls of the destitute and of the heathen, he has been active with his influence and his property, to aid the heaven born cause. He cast a benign movement over the more hesitating and tardy exertions of others.

"This, all who knew him, know;

"This, all who loved him, tell."

His alms-deeds are in memorial before God. He is gone to receive his reward from *Him*, who said what none other could say, and said it in a manner most consummately interesting—*Whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a Disciple; verily I say unto you, he shall not lose his reward.* Matth. x. 42. In his domestic relations, he endeared himself, by his exemplary piety and conjugal and parental solicitude and affection, and has left the best consolation to his afflicted companion and bereaved children—that of having lived and died like a Christian.—*Con. Courier.*

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

A HYMN.

'Tis sweet, when wo the bosom wrings,
And tears the cheek bedew—
When pain its torturing arrow wings,
A Saviour's cross to view.

When false the joys of earth have prov'd,
And hope deludes no more;
When cold turf hides the friend below'd,
'Tis sweet our prayer to pour.

Low kneeling o'er their grave—while faith
Illumes the mourner's eye,
And all around, the beds of death
Instruct us where to lie.

'Tis sweet with penitence to sigh,
'And feel our sins forgiven—
Sweet, when the world recedes, to fly
And find a home in Heaven.

S.

LINES,

WRITTEN IN A COMMON PLACE BOOK.

See to your book young lady, let it be
An index to your life—each page be pure,
By vanity uncoloured, and by vice
Unspotted. Cheerful be each modest leaf,
Not rude; and pious be each written page.
Without hypocrisy be it devout.
Without moroseness, be it serious.
If sportive—innocent. And if a tear
Blot its white margin, let it drop for those
Whose wickedness needs pity more than hate.
Hate no one—hate their vices, not themselves,
Spare many leaves for charity—that flower
That better than the rose's first white bud
Becomes a woman's bosom. There we seek,
And there we find it first. Such be your book
And such, young lady, always may you be.

[Conn. Mirror.]

DYING FROM HOME.

The following extract is from the Memoirs of the Rev. Mr. Thacher, a distinguished clergyman of Boston, who died some years since on the continent of Europe, whither he had repaired for the benefit of his health.

"It is a sad thing to think that we must die away from our home. Tell not the invalid who is yearning after a distant country, that the atmosphere around him is soft, and the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart, would be the air which hangs over his native land; that more gratefully than all the gales of the south, would breathe the low whispers of anxious affection; that the very icicle clinging to his own eaves, and the snow beating against his own windows, would be far more pleasing to his eyes, than the bloom and verdure which only more forcibly remind him how far he is from that spot which is dearer to him than the world beside. He may indeed find estimable friends, who will do all in their power to promote his comfort, and assuage his pains; but they cannot supply the place of the long known and mute language of his face; they have not learned to communicate without hesitation, his wishes, impressions and thoughts to them. He feels that he is a stranger.

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and a more desolate feeling than that could not visit his soul. How much is expressed by that form of oriental benediction—*may you die among your kindred.*"

DYING CONFESSION OF A SAINT.

The Rev. Mr. D. when asked on his death bed, how he found himself, answered, "I have taken my good deeds and bad deeds, and thrown them together in a heap, and fled from both to Christ, and in him I have peace."

A HYPOCRITE.

A hypocrite is a saint that goes by clock work; a machine made by the Devil's geometry, which he winds and nicks to go as he pleases. He is the Devil's finger watch that never goes true; but too fast or too slow, as the Devil sets it. A hypocrite's religion is a mummery, and his gospel walkings nothing but a masquerade. He never wears his own person, but assumes a shape, as the Devil does when he appears. A hypocrite is a weather-cock upon the steeple of the church, that turns with every wind.—*Butler.*

TREATMENT OF DRUNKARDS.

An attempt has lately been made in the Legislature of Maryland to restrain the evil of drunkenness. A bill has been introduced, which authorizes the county courts to appoint two trustees who shall have the management of the real and personal estate of each person, who shall be found by an inquest a habitual drunkard. It is provided also that the trustees shall appropriate such part of the estate as is necessary to the support of the drunkard and his family.

THE DERVISE'S ANSWER, OR THE CAVILLER REFUTED—AN EASTERN STORY.

A certain man went to a Dervise, and proposed three questions: 1st, "Why do they say God is omnipresent? I do not see him in any place, show me where he is?" 2d, "Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will, of God; and if he had power he would do every thing for his own good." 3d, "How can God punish Satan in hell fire, since he is formed of that element; and what impression can fire make on itself?" The Dervise took up a large clod of earth and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to a certain Dervise, who threw a clod of earth at my head and made my head ache?" The Cazy having sent for the Dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head, let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God; I did not strike him without the will of God. What power do I possess? And as he is compounded of earth, how can he suffer pain from that element?"

The man was confounded, and the Cazy highly pleased with the Dervise's answer. He answered the fool according to his folly.

Died, at Hartford, the present week, the Rev. ABEL FLINT, D. D.

EMPLOYMENT.

Good encouragement will be given at the office of the *Religious Intelligencer*, to those who are well qualified to obtain subscribers for several valuable publications.

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